THE BLACKE yeare.

Seria iocis.

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TO

THE RIGHT WORshipfull, and worthy Louer of learning, and vertue, Maister *Francis Coppinger*, Esquire. *A. N.* wisheth all health *and happinesse.*

HAuing (Right Worshipful) resolued with my selfe, to publish this little Treatise, & knowing it subject to much preiudice, except it were graced with some worthye Patron, (I meane not by the learned, for they are too courteous, to be Carping; nor by the well minded, for they cherrish Science: but by Detractors, who hauing no learning to iudge, want no libertie to reprooue) I haue followed the

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example of *Metabo*, King of the *Volschi*, who desirous to deliuer his only Daughter frō al peril, & danger, consecrated and dedicated her to the Sister of the Sunne. So I no lesse carefull of my labours, then the King of his *Camilla*, with deliberate, and aduised iudgement, wholy deuote, & offer my Booke to your fauour and protection: who being the true *Mæcenas* of the *Muses*, and iudicial in their exercises, are of power to relieue my weaknes by your worthines, & to priuiledge me from enuy, though she were prest to deuoure me. If midst your generall fauour to all desert, your worship vouchsafe this particuler benefite to my industry; no day or time (as *Tully* counsaileth) shall define the memorie of your benefits: But as a true remembrance of your fauours, my future study and labour, shall be imployed to doe you all ready and willing seruice.

By him that desires to be a more deseruer of your loue.

Antho: Nixon.

To

To the Reader.

Gentlemen, I here presume to present you with this little Treatise, occasioned chiefly by the late treacherous proceedings, although it bee mixed with various matter to please conceipt, because that hath already beene sufficiently handled by others. I know some wil look at it narrowly, and say the shape is but bad, though the operation may bee good. Zoylus *with his squint eyes will finde fault both with matter and Methode: But I care not though they bee crabbed, if I finde you courteous. Let an Asse strike me, I will neuer lift my heele. And if* Diogenes *bee cynicall I will shake off his frumpes with* Aristippus. *Some odde scoffing companion that hath a common-wealth of Selfe-loue in his head, may perhappes say, the Subiect of this Pamphlet is more common then commendable: I answere him with a common principle of Philosophy.*

Bonum quò communis, eò melius.

If that will not serue, let him eyther amend it or sit downe and blow his fingers, or else goe learne to knit Nets of couentry-blew for Woodcockes. I know (Gentlemen) fooles wil haue Bolts, and they will shoote them as well at a bush, as at a Bird: and some will haue frumpes, if it bee but to call their Father whoresonne: But howsoeuer, I knowe, facilius est cauillare quam corrigere, *and a Dogge will haue a barking Tooth, though*

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though he bee warned. To such I write not, let them be still vaine: but to those whom education and learning hath indued with curtesie and generous spirits. If I finde them respective of me, I haue the full desired end of my labours.

Resting in hope, whereof I commit my selfe and my Booke to your fauorable censures.

Yours

Antho: Nixon.

The

The Blacke yeare.

BY this yeares Reuolution, which is the Sunnes entrance into the ſigne of the martiall Ramme, there ſhall many blacke enormities, & diſcommodities happen to the world: Men forgette thoſe good vertues, which are naturally graffed in thē; whoſe effects bee, to doe good to others: and wherein the Image of God is reſembled in man, and ſenſually cherriſh their bodies with a moment of pleaſure, to be after puniſhed with an eternitie of paine. And ſhall follow the conditions of the world, diſſembling ſtill with the ſame, holding themſelues happie that can flye from the ſeeing eye not from the ſinne, that can applaud in publique and defraude in priuate. Such as bee rich, ſhall bee ſure of friendes, But they that are poore, may ſpend money when they can get it. Thoſe that haue no Mittens in Winter, may blow their nailes by authoritie, for no man will pittie thē that are needy: Such as carry empty purſes, may dine by wit, if it will preuaile, or walke in Paules by Duke *Humphry*, for Charitie is fled that ſhould feede the hungrie. Old familiaritie ſhall bee forgotten, and friendſhip draw backe, if habilitie grow bare, according to that of the Poet.

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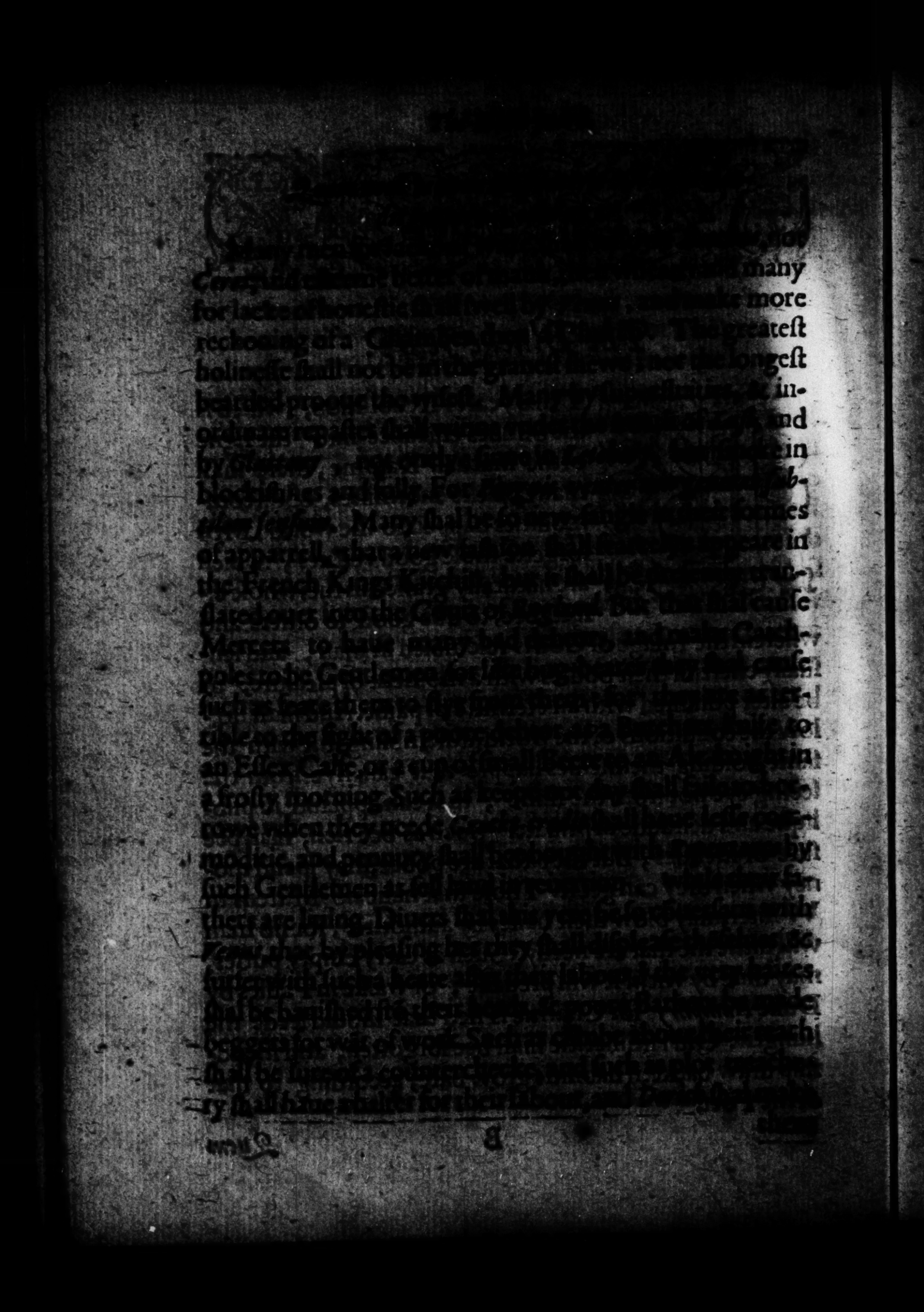

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Quem noui tacitus me præterit: Os mihi claudit paupertas, cum &c.

Many men for lacke of witte, shall followe *Bacchus*, not *Ceres*, and esteeme better of mault, then wheate: and many for lacke of honestie shall swell by *Venus*, and make more reckoning of a Chamber then a Church. The greatest holinesse shall not be in the graneſt shewe; nor the longest bearded prooue the wisest. Many by superfluities, & inordinate repastes shall winne vnder the froath of *Lust*, and by *Gluttony*, not onelye sinne in *Letchery*, but sincke in blockishnes and folly. For *Pinguis venter non generat subtilem sensum*. Many shal be so new-fangle in their formes of apparrell, that a new fashion shall scarcelye appeare in the French Kings Kitchin, but it shall be presently translated ouer into the Court of *England*. But that shal cause Mercers to haue many bad debtors, and make Catchpoles to be Gentlemen, for like bug-beares they shal cause such as feare them to flye from them: for they are as terrible to the sight of a poore debtor, as a Butchers knife to an Essex Calfe, or a cup of small Beere to an Ale-knight in a frosty morning. Such as keepe not day shall faile to borrowe when they neede, *Crackt-credit* shall haue lesse commoditie, and pennury shall bee bought with *Repentance* by such Gentlemen as sell land in reuertion, while their fathers are liuing. Diuers shal this yere be so cõuersant with *Venus*, that by pleasing her they shall displease thẽselues, & surfet with such a heate after their labour, ỹ the very haires shal be banished frõ their heads, & poore Barbers be made beggers for wãt of work. Such as climbe aboue their reach shall be sure of a counterchecke, and such as plot treachery shall haue a halter for their labour, and *Derick* shal make

them

them ſhorter not by the hayre, but by the head.

Traytors ſhall couet to flye like Swallowes,
Fearing their ſecrets to be reuealed:
And Pope-ſworne Tretchers ſhall kiſſe the gallowes,
Their cunning plots ſhall not be concealed,
In their beſt hopes they haue euer failed,
Then what befell to Cates by *and that crew,*
Befall to them that are not ſubiects true.

This yeare ſhall be bad to ſuch as buy ſutes in *Birchin-lane* vpon credit, for eyther they ſhall bee badly ſowed, Or if the outſide deceaue them not, yet ſhall the inſide bee all olde ſtuffe, and no ſooner on but a ſeame out. Some Bookeſellers this yeare ſhall not haue cauſe to boaſt of their winnings, for that many write, that flowe with phraſes, and yet are barrein in ſubſtance, and ſuch are neyther wiſe, nor wittye: others are ſo conciſe, that you neede a comentarie to vnderſtand them, others haue good wittes, but ſo criticall, that they arraigne other mens works at the Tribunall ſeate of euery cenſurious *Ariſtarchs* vnderſtanding, when their owne are ſacrificed in Paules Churchyard for bringing in the *Dutch Curtezan* to corrupt Engliſh conditions, and ſent away *Weſtward* for carping both at Court, Cittie and countrie. For they are ſo ſodaine witted, that a Flea can no ſooner friske foorth, but they muſt needs cõment on her. Others ſhal be ſo ſubiect to affectiõ, that whẽ they haue don any thing worthy of praiſe, they eyther like Hennes that goe cackling, in regard of their new laid Egge, and blaze their owne workes abroad, or indeauour by ſecret inſinuation to bee commended by others, as the *Italian Poet* did, who hauing made an *Epigram* which much pleaſed himſelfe, ſhewed it to ſome of his friendes, prayſing it aboue the skies;

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They presently demaunding who was the *Author?* He for very shame of pride would not tell them it was his, but with a fleering countenance gaue them to vnderstād, that the verses and the laughter were Cosin-germaines, and issued both frō the same proud heart, Therin discouering both his owne selfe-loue and vanitie.

Doctor *Alcander* with a myraculous insight, espied that by reason of some retrograde influence it should happen, that this yeare, many Countries shall bee highly troubled with warres, Commotions, sicknesses, and Plagues. The Spirit (saith hee) among the Godlye shall warre with the flesh, and honest plaine dealing shall bee at deadly fewde with *Peter Pick-thanks* secret insinuation. A dreadfull debate shall be betwixt the Wife and the Husband, who shall beare moste sway and authoritie: insomuch as the wife shall sitte playing in the Chamber aboue, when the Husband shall stand working in the shop belowe. There shall be also as much strife among Players, who shall haue the greatest *Auditory*, as is warre among the foure knaues at Cardes, for superioritie. Brokers and Vsurers shall so pinch the poore this yeare, that for euer after, they shall be no better then Knaues by estimation. Land-lords and Lease-mongers shall peele their Tennants, raysing rents, and taking houses ouer mens heads, to the vndoing of Man, wife and Children. Gentlemen that were wont to keepe good houses, and maintaine Hospitalitie in the Countrie, shall this yeare depart from thence, giuing ouer-house-keeping, and come to *London*, And eyther keepe a chāber there, or waite at the Court (vncalled) with a man, and a Lackey after him, where he was wont to maintaine halfe a score proper men to attend on him, and thirtye or fortie other persons besides, euery day in the weeke.

Tapsters

Tapſters ſhall this yeare in Sommer, be indyted for mingling their bottle Ale with ſmall Beere, and Ale-wiues in winter for filling three pots to one toſte, and for ſelling fleſh on Frydaies without lycence. Many black tempeſts ſhall be in Taphouſes, for Cannes ſhall flye about, (and light on mens heads) without winges: and with the rich, poore men ſhall bee accounted knaues without occaſion.

Some ſhall be ſo coſtiue in their ſtomackes, as they ſhall cary hollowe hearts vnder holy ſhapes, and weare braue hoodes, that haue but bare learning. Thoſe that can flatter leaſt, ſhall ſpeede worſt, *Qui neſcit diſſimulare, neſcit viuere.* And he that cannot *verba dare ad voluntatem*, and ſooth vp his ſuperiours in their follyes and imperfections, ſhall as hardly thriue this yeare, as it is likely that men will be affraide of a good fyre at Midſomer, if it bee poſsible to haue a froſt of three weeks continuance in Iuly.

For tell but Quintus, *that his breath doth ſtincke,*
And doe not cogge and ſay 'tis ſweete and cleere,
Heele let thee paſſe, and neuer bid thee drinke,
When as Anphidius *ſhall haue good cheere,*
For now who loues to play a worldlings part,
Muſt teach his tongue refraine to tell his heart.

Hee is a gallant, fit to ſerue a Lord,
And at the Court to haue a ſpeciall place,
Which can both claw, and ſooth at euerie word,
And ſweare that's rare, which doth deſerue no grace,
And when his Lord an idle tale doth tell,
Cryes (by this hand) you haue ſpoke paſsing well.

In this dangerous yeare ſhal happen many Combattes

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betweene the flesh & the spirit, & our inordinate passions (will wee nill wee) shall not cease almost hourely to rise vp against Reason, and so molest vs, perturbring our rest and inward quietnes. For example whereof I wil recite vnto you, what was related in the life of S. *Anselme*: once Archbishop of *Canterbury*, that as hee walked into the fields, he saw a Shepheards little Boy, who had caught a Bird and tyed a stone to her legge with a thrid, and euer as the Bird mounted vp to soare aloft, the stone drewe her downe againe. The reuerend old man much mooued at this sight, fell presently a weeping; lamenting thereby the miserable conditions of men, who no sooner indeauour to ascend to heauen by contemplation, but the flesh hales the heart backe againe, and drawes to earth, enforcing the soule to lye there like a Beast, which should haue soared in the heauens like an Angell.

In vita Anselmi.

Some shall haue so much wit, that they shall surfet on it and striue so long against the streame, as their bodyes shall faile to carrie their heads any longer. Some shall haue such large consciences, as they shall build fayre-houses by briberie, gather much wealth by contention and crueltie, and ere they are aware, heap vp riches for an other, & wretchednesse for themselues. For

Vna opibus poterit nox quoq; obesse tuis.

Water shall this yeare bee so weake an Element in the world, that men and women shall scarce haue teares sufficient to bewaile their sins: and there shall be such a dearth of Onyons, that Widdowes shal want moysture to follow their Husbands to their Funeralles. Fewe shall wax beggers by giuing of Almes, for in our time the world is so far from giuing, as a Nigards purse will scarce bequeath his maister a good dinner. Many shall be so seduced by blinde

opinions

opinions, that digging a pit for others, they ſhall fall into it themſelues, and cry *peccaui* when the Popes pardon ſhall not preuaile againſt their Treachery. Coyne ſhall auaile more then cõſcience, for they that haue the one, & are not much troubled with the other, ſtudy nothing leſſe then to doe good, nothing more then to doe hurt, and ſpitte their worſt, leaſt they ſhould die in the Deuils debt. Few that are poore ſhal haue more money then they need, and many that are wealthy, not ſo much wit as they want.

The hearts of the wicked ſhall be ſo hardned, as they ſhall ſay, tuſh we can neuer be caſt downe, for there ſhall no harme happen vnto vs: yet the fatteſt Oxe we ſee is readyeſt for ſlaughter, and the felicitie of fooles is their owne deſtruction.

It is hard (ſaith *Ariſtotle*) to finde a man, which in proſperitie is not proud, diſdainful, & arrogãt, ſuch are many, whome ſtrength, whome ritches, whome Clyents, whom authoritie, whome fauour hath exalted: for if dignitie and honour (which ſeldome make men better) bee oftentimes lincked to this diueliſh behauiour, what can be looked for elſe, but many prodigious monſters, hurtful to men, & execrable before God: according to that *Ariſt. Li. 2.* Rhetor. ad Theodect. ten. cap. 10

Aſperius miſero nil eſt, dum ſurgit in altum.

Yet howe ſodenlye they haue conſumed and come to fearefull ends, there need not be called to minde any long fore-paſſed remembrance to teſtifie.

Many ſhall this yere haue their eyes ſo dazeled, as they ſhall not knowe themſelues, many ſo puſt with pryde as ſtriuing beyond their compaſſe, they ſhall crye *peccaui* in the Poultrye, for their borrowed brauerie. Manye ſhall bee troubled with that fault, which *Tully* calles *Defectum naturæ*, (cowardice, or weakenes of ſpirrit) that

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that their finger ſhall no ſooner ake, but they muſt ſtraite to the Phyſition, & ſo inrich him, impouerish themſelues, and yet neuer be without diſeaſes.

This yeare ſhall be Cares, and griefe of minde,
And alteration of weather ſome where:
It ſhall be hard iudging for men that are blinde,
As by wandring the wrong way may appeare.
Of all things true friendſhip, ſhall be moſt deare,
Mercury *and* Saturne *in combuſt declare,*
That Pick-thankes this yeare, ſhall vtter much ware.

Great trouble by the heauens impreſſions,
Great miſchiefe doone by wicked people:
Some worthy death by their owne confeſſions,
Take good heede of Guato *and his Diſciple:*
Rents ſhall be raiſed double, and triple,
Land lordes this yeare, ſome good, ſome bad,
Young women and Widdowes, both wiſe and mad.

The poore ſhall be vext with ſuch paine i' th purſe,
As he that lackes money, may alſo lacke meate:
The Vſurer ſhall haue the beggers curſe,
Ambition ſhall ſtriue for honours ſeate:
Mault ſhall cauſe many to ſell their wheate,
The Cuckowe in Summer ſhall temper his throate,
To pipe mine Hoſteſſe a merrie note.

Diuers ſhall be troubled with a defect, and imperfection that proceedes from the corruption of nature, namelye with *Curioſitie* or a diligent inquiſition of other mens faults, and an extreame negligence in their owne. Moale-

hilles

hilles in other men shall seeme mountaines, and craggye Rocks in themselues, smooth rushes : Other mens faultes shall bee before their eyes , but their owne behinde their backes. The reason why men iudge more quickly other mens follies then their own, partly proceedes from *Selfe-loue*, which blindeth them in their owne actions, partly because they see other mens defects directly, and their owne by a certaine reflexion, For as no man knoweth his owne face, because he neuer see it, but by reflexion from a glasse, and other mens countenances, hee conceaueth moste perfectly, because he viewes them dyrectly, & in themselues, So by a certaine circle we winde about our selues, whereas by a right liue wee passe into the corners of other mens soules at least by rash iudgements and sinister suspitions. *Galen* to this purpose relateth *Aesop*, who said, euery man had a wallet hang'd vpon his shoulders, the one halfe vpon our brest, the other halfe vpon our backes: the former was full of other mens faults, which we continually beheld, the part behinde loaden with our owne offences , which wee neuer regarded. *Galen.de cog.amin. Morb.C. 2.*

Some shall haue too much familiaritie with scoffing, & gibing, the which proceedes from pride and enuie, and is hardly continued without dissention, *for men are not at all times apt to receiue iestes.* Many that in conuersing are (for a time) able to discourse wel, shal after that time their oyle is speht, thrust out all they haue on a sodaine, and after become verie barren. Such are they that at a Table wil haue all talke, when others in place shall be silent, that are better able then themselues to vse effectual speech in any matter propounded. But these men are commonly neither witty, nor humble , for wittie men are seldome drawne drie in their conceipts, and humble men will distill their know-

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ledge according to their talents, & not aboue their reach.

Some shall haue such nimblenes in their choppes, as they shall deuoure more at a meale, then they are able to pay for in a month. Some such a buzzing in their brayne, as they shall not admitte good counsaile or admonition, but shall esteeme better of their own vnstayed, and headstrong resolution, then the graue aduice of Time-bought experience. To such is assigned a whip of nettles to scourge their *Sic volo* with *Noli pœnitentiam tanti emere.* If that will not serue the turne:

A pound of Hempe, three Standers, and three flattes,
Are very fit to make such mates new hattes.

Some shall be stopt in their heartes with such an *Aconiton* of obediencie, as they shall bee vtterly obstinate to receiue the *Antidote* of grace, and so be giuen ouer to a reprobate sence, that they shal persеuer in vanitie, without any touch or feeling of their follie. Such without mature *Repentance* & amendment shal neuer attaine that cælesti-all land, nor inioy that heauenly repast, which

Nemo nouit, nisi qui accipit.

Many that are wicked and vnlearned, impudent in face, and egregious Parasites in behauiour, shall be exalted to glorie, when men famous, as well for learning as religion, shall be eyther condemned, or of Sycophantes defaced, or for some small occasion vnworthily disgraded. As happened to *Beliserius*, who lost his eyes by *Iustinian.*

Darknes shall not abide the light, nor ignorãce (through her Impudency) refraine to set herselfe against learning and knowledge. For as *Quintilian* doth witnesse, *Quo quisq; minus valet, hoc se magis attollere, et dilatare conatur.* The least of power, the more vaineglorious, And againe,

Quintil. l. 2. Cap. 3.

Quo

Quo minus ſapuit, minus habẽt pudoris. The more foole the more impudent.

Some ſhall be blinde in their owne and politique in other mens matters, ſome loue a bowling-alley better then a Sermon, and ſuſpect their wiues at home, becauſe themſelues play falſe abroad.

Amongſt all other euills (by my ſpeculation, & knowledge of this blacke) there ſhall bee none more rife, then the *Mumpſimus*, which ſhall ſo ſwell ſome womens lippes, as they ſhall haue a longing deſire to kiſſe others beſides their Husbands. Many ſhall haue their cheekes ſo monſtrouſly ſwolne, as (although they be tempted with large fees) yet they ſhall not haue power to ſpeak in a iuſt cauſe.

This yeare ſhall breede diuers Monſters in our Nation, whereof ſome ſhall haue ſuch long tongues, as they can keepe no counſell. But whatſoeuer they heare, they ſhall preſently blab foorth, & often times make a matter worſe in telling. Some others ſhall haue ſuch lightneſſe in their braines, that albeit they know little, yet they ſhall meddle much, and thruſt themſelues ſo farre into others affayres, that for lacke of looking into their owne, they ſhall eyther daunce a Beggers Galliard, or feele the price of ſuch follies as follow *Hadiwiſtes*. There ſhal be alſo ſuch various wonders, ſuch ſtrange inundations, ſuch miraculous comotions, as ſuch as want legges ſhall be glad to goe on crutches and ſuch as loſt their horſes and carres at the laſt *Lotterie*, and pawnd their apparell to venture for a blancke paper, ſhall euer heereafter weare a fooles Cap for their labour, and if they runne not mad at their folly, yet ſhall they bee glad to drudge with a basket at their backs for hazarding that was their owne into other mens handes, by ſuch ſlye and ſecret couſnage.

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So the poore Car-men ſhall curſſe *Ariſtotle* that ſaid *Corruptio vnius eſt generatio alterius*, for their olde Carts being gone, they haue no ſtocke to buy others.

Many ſhal driue whole Ale-tubbes into conſumptions and ſo drowne their ſtomacks in liquor, as if in a ſhort time they piſſe not out their wealth, and cauſe the rot to infect their purſes, and eate out the bottome, yet ſhall they conſume their bodies, and make themſelues ſicklye, or ten to one, not poſsibly eſcape the dropſie.

Gentlemen, ſhall this yeare be much wronged by their Taylors, for their conſciences are now larger then euer they were: for where they were wont to ſteale but halfe a yard of broad cloath in making vp a payre of breeches, now they doe largely nicke their Cuſtomers alſo in the lace, and take more then enough for the new faſhion ſake, beſides their olde fees.

There ſhall bee a mightie conſpiracie amongſt Bakers, Butchers and Brewers, inſomuch as they that lacke monye, or haue not good credit, ſhall neither haue breade, meate, nor drinke, when they are drye or hungrie. Poore men are much threatned that Lawyers ſhall pleade none of their cauſes without coine, for if they ſhould, *Weſtminſter-Hall* would bee little troubled with rich men, and ſo Pettie-foggers, Liſters, and Cut-purſes would bee greatly hindred, and impoueriſhed.

Schollers ſhall bee preferred, when ſuch as ſing Baſes, leaue to loue good drinke, Or when ſuch dye of ſurfettes, that keepe a temperate dyet. But flatterers ſhall haue great gifts, when the good and godly labours of Schollers ſhall be ſcarce worth *Gramercies*.

Sextons ſhal this yere complaine of their hard fortunes, for that their gettinges ſhal decreaſe, & what they purcha-

ſed

fed in the plague time, they ſhall now haue leyſure to conſume, deuowring the marrow of the malte, and ſo ſucking in, a cup of Spaniſh Sacke, that when their two or three yeares gaynes has been but one yeares ſpending, they ſhal at laſt be ſerued with a *fieri facias* and pray for the imployment of Coffin-mongers, and that there may not growe ſuch ruſt vpon Spades & Pick-axes. But amongſt all theſe blacke and diſaſter accydents: this yeare promiſeth good fortune to Saylors, and Souldiours, for what they getce by the ſword, they may ſpend at their pleaſures, & if beyond count and reckoning they haue anye thing paide them by the Treaſurer, if they build not Hoſpitalles with it, they may imploy it on apparrell, or to the maintenance of the honeſt knot of friendſhip. Players ſhal haue libertie to be as famous in pride and idlenes, as they are diſſolute in liuing, and as beſt in their marriages for communitie, as vnhappie in their choyces for honeſty.

Women are like to bee endued with ſuch maſculine courage, as if they once haue their willes, they will euer after ſtriue for the maiſterie, therfore marryed mē of weakeſt wit, and worſt courage had beſt to bee prouided of good weapons, to defend themſelues from aſſaults, for ſuch huſbands as are not able to reſiſt them valiantly, are awarded to pay a Sheepes-head to their next neighbour in pennance of their puſillanimitie. Seeing then that the oyle of *Holly* is a preſent remedie for a ſhrewd huſwife, he is a flat foole, that ſuffers his wife to crowne him with a Piſpotte.

The French diſeaſe in this weſterly partes is like to proue verie dangerous, eſpecially to ſuch as are not prouided to vndergoe the charge of three weekes dyet, without which they ſhall neuer be without Ache in their bones, vntill the Vſurers of London ſweare to beſtowe a new Steeple vp-

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pon Paules Church. This ſhall be a blacke yeare for Theeues, and ſeditious perſons, for all kinde of [illegible] ſhall ſo proſper both in Vpland groundes and in high-waies, as the verie ſtalkes thereof ſhall almoſte touch the top of *Tyborne.*

Thoſe that are thinne clad & want fuell may not ſtraine curteſie to goe cold to bed, vnleſſe better order be prouided for the price of Sea-coales, that priuate gaine may not enhance the rate thereof to publique griefe, and diſcommoditie. It is to be much doubted that this yeare there ſhal be ſuch ſtore of Caterpillers, as they ſhal not only deuoure bloſſoms, but conſume the beſt of our poſſeſsions, & ſuch plentie of thankles Trencher-flyes, as will hang on the fulneſſe of proſperitie, and flye from declyning eſtate, and aduerſitie according to that of the Poet.

Non deerunt ſocij rebus (mihi crede) ſecundis,
aduerſis, nullus te putat eſſe bonum.

Neuer was ſuch a curious generation claſped vnder the cope of heauē, as is in theſe our miſerable daies. For what vaine ſtudyes exerciſe (for moſte part) our iudiciary *Aſtronomers,* by calculating Natiuities, fore-telling euents, preſcribing the limits of mens liues, fore-ſhewing their perrils, and daungers but meere couſnage, and idle curioſitie? who many times ſhutting a knaue in a circle, and looking about for the deuill, finde him lurk in their boſomes.

Such ſhall bee the corruptions of mens mindes, that *Ingratitude* ſhall forgette her beſt benafactors, and rayſed by inſinuation to ſublime condition) ſhall bee vnmindefull of the happineſſe, that followes content, & is enemie to ambitions aſpiring.

For

For ſeldome can Preſumption be enthronde,
To liue eſteem'd, or dye to be bemoan'd,
An humble coate entapiſſed with moſſe,
A lowly life that feares no ſodaine loſſe,
A minde that dreades no fall, nor craues no Crowne,
But makes his true-content, his beſt renowne.

Theſe are the choice contents, the goods, the gaine,
which rightly can bee ours; The reſt are vaine,
If then thou ſee a troope of garded Knaues,
waite at Aagaſtoe's *heeles, like ſeruile ſlaues,*
Be not agaſt, admire not at his ſtate,
" For now the world is bent to ſerue, and hate,
Tis true: that ſlaue whome Pompey *did promoate,*
was he that firſt aſſaid to cut his throate.

Iudas ſhall this yeare walke about the world, and ſell his Neighbour for commoditie to any man: But the Iewes ſhall bee of an other diſpoſition, for hauing taken out a pẽnie in the ſhilling theſe many yeares, they ſhall nowe with good conſcience venture vppon three pence with the aduantage. From the ſuperfluitie of mens braynes ſhall bee hatched that hideous monſter (ſelfe conceite) & like a Tyrant ſo raigne in peoples hearts, that many men ſhall think their opinion is their God & many women imagine that none are ſo fayre as themſelues. Many ſhall apparantlye prooue themſelues knauiſh, yet in their owne opinions will be accounted honeſt. The Cobler ſhall ſay the Shoemaker is a botcher, & *Cherillus* ſhal ſweare he is more learned thẽ *Homer*. Craftes in occupations, & ſectes in Religions ſhal abound this yeare, and Rebelles are promiſed to fare no worſe, then Hennes doe among Foxes.

Such

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Such as are penitent in this world, shall haue comfort in a better, but they that depend on destinie, and not on God, may perchaunce looke through such narrow latyces as the world shall laugh to see impyetie sequestred from impunitie.

There shall bee this yeare many rare deuises, for some shall so long deuise for other men, that they shall bee barrayne themselues. Some shall deuise snares for others and intrappe themselues. *Vulcan* shal make a nette to catch *Venus*, and *Iealousie* shall lay a bayte to entangle *Vulcan*.

To be *verbis tenus, factis procul*, to promise much, and to performe little, shall be as vsuall this yeare, as it is ordinarie with boyes in Lent time to loue Figges on Thursday, better then twigs on Fryday, or with Maides about midnight to fall a dreaming, and see visions, to the heart-griefe oftentimes of their Parents.

It shall bee hard for to prosper, if they wash not their handes cleane, for by soyling their worke they are in great danger to lose their workmaisters. Many strange conflicts shall be in cuppes and Cannes, for good liquor shall make some so ventrous, as they will destroye the Turke and all his power at one draught.

This yeare is like to proue fatall to such as followe the Garden Alleyes, for as some haue gone before, so the rest are like to followe, and marre their drinking with an hempen twist vnlesse they leaue Harlotte-hunting, with more good will then Millers haue minde to morning prayer if the winde serue them in any corner on Sundaies. Dawes shall leaue to build in Steeples, & beginne to dwel in Cities. And if *dissimulation* doe this yere forsake Court and Countrie, I will giue him that first findes the same, full leaue and lycence to call mee lyer.

For

For with the world the world dissembles still,
And to their owne confusions follow ill,
Holding it true felicitie to flye,
Not from the sinne, but from the seeing eye.
Truth is pursude by hate: He is deem'd wise
That to the world, his worldly witte applyes,
And in this age, who winkes at each estate,
Hath found the meanes to make him fortunate.

Fauours and Offices (to persons of desert) shall not be graunted without suite, and supplycatiõ, for many so gape for preferment, as they ayme rather at the gaine, then the paine. Goodnesse and true-loue (principally discouered in the bountifull giuing, and bestowing of benefits (shall not this yeare winne to many eternall fame, as it did to diuers, (whereof Histories make mention) and for which experience this old and true verse was penned.

Si quis in hoc mundo vult cunctis gratus haberi
det, capiat, quærat, plurima, parca, nihil.

He that to all will heere be gratefull thought,
must giue, accept, demaund, much, little, naught.

For instead of this, men onely leuell at priuate profit, & commoditie, and be so farre from doing good deedes, that no man shall finde in his heart to teach *Grantham* steeple to hold vp his head manly againe by the assistance of learned Masons.

Gamesters, and such as consecrate themselues to play at Dice, Cardes, and such other games, shall haue bad fortune this yeare, for in a minute they shall lose more then they can gather againe in a month. These are vnprofitable Members, and deserue to bee cut from the bodye of a

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common-wealth, for they are as vnfit to liue in the ſame, as a Candle is to burne in a ſtraw-bed.

Tydes ſhall this yeare mount beyond their boundes, inſomuch as many ſtriuing to ſtretch beyõd compaſſe ſhal ſo heate themſelues on *New-market-heath*, that they ſhall be conſtrained to coole their heeles in New-gate, where they are no ſooner arryued, but foure knaues in the cardes ſhall ſodenly leape from out the bunch, and deſperately be ready (as partners) to entertaine them. This black yeare threatens diuers and ſundry ſortes of Takers, for ſome one ſhall be deſirous to be taken for wiſe, who is indeede *Sapientum octauus*. Some will bee glad to take bad Siluer of poore debtors, and a Bottle of Ale, when they cannot get a pottle of wine. Some ſhall take their neighbours bed for their owne: ſome the Maide for the Miſtreſſe, eſpecially in houſes, where *Virgo* is ſo predominant with the Maiſter, and wants a Miſtreſſe to looke narrowly vnto her.

This yeare is vnlikely to be fauourable to Maiſterleſſe men, and pennyles companions, for hee that has but one ſhirt to ſhift him, may not thinke ſcorne to weare a fowle on Sundaie. *Tripe-wiues* ſhould bee exquiſite Phiſitions, for in one offal (as *Ned Beck* ſayes) they ſhal find more ſimples then euer *Gallen* gathered ſince hee knew what phyſicke ment.

Olde Fowlers, and young Farmers may not think much if their ſucceſſe bee but bad this yeare: for the one ſhall Catch Lobcockes inſteede of Larkes, and the other ſell their free-holde for Peaſe-pottage.

But now *Seria iocis.*

There are beſides theſe, many other accidents that may ſerue to ſhew the many enormities, wherewith humaine conditions make their ſoules blacke, and putrified, for wee ſee all men grow *A malo ad peius*, and all thinges we perceiue to waxe dayly worſe, and worſe, and to decreaſe in their vertue. The ayre is oftentimes corrupt, ſometimes with vntimely ſhowres, ſometimes with vnprofitable drineſſe: now with two much colde, now with extreame heate. The fruitfulneſſe of the field is not ſuch as it hath beene before time. Ritches, and ſubſtance we ſee conſumed, the progeny of Noble men we perceiue not to be multiplyed, but decreaſed either by diſcord or diſloyaltie. Lords and great men bend their cogitations to the oppreſsing of their poore Tennants, and by often fines, and exactions, bring honeſt men to beggery, and by the example of *Pharo* make Slaues of their Seruants and Subiects.

Another great argument of this yeares, (or rather of the worldes corruption) is, that all good artes and learning are ſo contemned and little rewarded, or reſpected. The Vniuerſities, Schooles and Sceleſtiall Diſcipline, (which are the cauſes and fountaines of knowledge) now pilipended, and not regarded. Although God in this laſt age, hath ſhewed his good will, and maruellous loue towards vs, eſpecially (in that ſo great barbarouſneſſe of our Predeceſſors, when all artes and liberall learning, was hid, and knowne to fewe, the Latine tongue polluted: the faculties not apprehended) by rayſing vp ſo many learned men, which with great ſtudy & paines, haue brought all the Scyences to their puritie, and deliuered vnto vs a more eaſie way, to the attaining the perfect knowledge of them all.

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Yet experience teacheth that theſe gueſtes that haue of long time beene at the ful, doe now decreaſe, and grow to be leſſend. For not that aduiſed iudgement, not that induſtry, not thoſe exerciſes in ſtudies, are now which haue beene. Euerie man hath his particuler manner of parley, ſtriues to ſpeake in print, hunts after Metaphors, coynes Phraſes, and labours extreamely that his words may ſmell of ſubtilty, elegancie, and neate deliuerie, in ſuch affected ſort, that for the moſte he leaues nothing behinde him, but a ſent of verball pride and fooliſh affection.

This is that time wherein aboundeth marueilous ſecuritie. By which ariſeth not onelye ineffable wickedneſſe againſt God, but alſo a lamentable diſorder and confuſion in common-weales. For if wee compare the time preſent with that which is paſt, wee ſhall perceiue vice to haue come to his ripeneſſe, and to raigne (almoſt) without controlement. For (notwithſtanding God hath giuen vs diſcipline whereby we are taught to frame our affections to his will, and to dwell in vnity according to his word) what deſire of good life, or zeale in religion is there to be found? Many a man thinkes himſelfe ſufficiently religious, if hee can ſeemingly faſhion himſelfe to the frequenting of Sermons, and repayring to ordinarie ſeruice and ceremonies, when

Fronte politus.
auſtutam vapido ſeruat ſub pectore vulpem.

Many thinke well of themſelues in making the Doctrine of loue, peace, and vnity, the occaſion of ſtriſe, contention and hereſie. Many ſuppoſe they ſerue God well, (if knowing ſome of contrarie opinion, though not in the chiefeſt point of *Religion*) they doe condemne them with wordes, and commit them with curſes to the Deuils punniſhment:

niſhment: when they themſelues in the meane time, in a certaine ſpirituall pride, and puft vp through a vaine opynion of learning, doe take heart of grace. Their aduerſaries oftentimes defending the better part, and more agreeable to the will of the higheſt, And yet forſooth this muſt not be called the ſpirit of ſinne, but of *Religion*, & godly zeale. Oh black time! Oh dangerous daies! Oh deuilliſh behauiour! what needs many wordes? we may now plainelye perceiue greateſt vice to bee accounted chieteſt vertue. And thoſe men to be moſte extolled, that with a ſuperficiall ſhew of diſſembled ſanctitie can ſhadow their curſes, when of all others for impietie they are moſte worthily to be throwne downe and deiected.

Crafty and deceitefull, are eſteemed wiſe: Couetous, good Husbands; Spend-thriftes, liberall and rich men, are deem'd the beſt men: they haue promotions, & although by wicked meanes they attaine them: yet

Dines clarus eris, fortis iuſtus, ſapiens, etiam & Rex, & quicquid volet. — *Horat. Lib. Serm. 2.*

As *Horace* ſaid, *The rich man ſhall be Noble, valiant, vpright, wiſe, yea and a King and what he wil.*
And in another place.

Aurea nunc virè ſunt ſæcula, plurimus auro,
venit honos, Auro conciliatur amor,
Auro pulſa fides, Aura venalia iura
Auram lex ſequitur, mox ſinè lege pudor,
Scilicet vxorem cum dote, fidem, & amicos
& genus & formam Regina pecunia donat. — *Horat. L. 1. Epiſt.*

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Now are the braue and Golden daies,
now fame with golde we gaine:
And Golde can ſhew vs many meanes,
mens fauours to attaine.
By golde we heare the Muſicke ſweete,
and lawes we buy with golde,
Law ſeekes for Golde and ſtraite (vnmeete)
our name by it is ſolde.
Yea wife with wealth, and faith and friendes,
and kinne with comely hue,
Doth madame Money, Prince, and Queene,
moſte mortall men endue.

And *Boëtius lib. 1. ante proſam.*

Vndè habeant cura eſt paucis, ſed oportet habere
per ſcelus, atq; nefas, Pauper vbiq; iacet.

How they doe get few men reſpect but ritches haue they muſt:
By hooke, or crooke, we dayly ſee, the weake to wall are thruſt.

Theſe and the like vices both Poets, and Philoſophers reprehended in their daies, whē wickednes did but ſpring, as they themſelues haue teſtified. Then how earneſtlye is God to be deſired, that the times may now be bettered & theſe euils redreſſed. For albeit all manner of wickedneſſe hath in this age aſcended verie high, yet are they not ſo come to the toppe, but that more horrid, and miſcheuous confuſions then euer were, may bee ſeene in Common-weales through euill gouernment. We may continuallye perceiue that ſuch as are Paraſites, and Flatterers, that can temporize, and ſort their humors to be pleaſing, beate all their braines, (though without deſert, learning or honeſty) and bend al their ſtudies to be gracious in the eyes of thē

that

that are placed in the higheſt ſeate & authoritie, by which it falles out many times, that (for a ſeaſon) they are wel accepted, euen of the beſt, but good Magiſtrates can ſmell them out, and will baniſh their companye knowing that friendſhip not to be of countenance that is not grounded on the reſpect of vertue.

It is therefore to be wiſhed, that all Chriſtian Princes would carefullye commit theſe wordes to contynuall remembrance? *you ſhall know them by their frute. Men doe not gather grapes of Thornes, or Figges of Thiſtles.* And againe, *A naughty tree cannot bring forth good frute.* What goodnes then may bee looked for at their hands, whoſe delight hath beene euer in the exeeution of euill? How can they then be profitable to their Princes, faithfull to their countrie, or carefull of keeping Iuſtice, and Lawes, which in all their life haue beene faithleſſe to the King of Kings, and ſo farre from keeping of Iuſtice, that they neuer had any ſure knowledge of the ſame? what agreemēt, or good mixture can fire haue with water? heate with cold; equity with vnrighteouſnes? How can it be, that men ſhould haue a care of that countries proſperitie, from which their hearts are alienated, as if it were not their natiue ſoile? Againe: can men drowned in volumptuouſnes (whoſe ſtudie is, *Quærere vt abſumant, & abſumpta requiere certant*: to ſeek, that they may ſpend, and ſtriue to finde that is naughtily ſpent: ambitious, and louers of themſelues) with honeſtie preferre the Princes proſperitie, before their priuate profitte? & the Common-weales good, before their own gaine? So that to place ſuch in authoritie (if hiſtories all times were noted) is to betray the Prince, ouerthrow the Kingdome, and to yeild the ſimple ſheepe to the crueltie of rauening wolues.

Ouid. lib. 1. faſt.

But

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But because (in respect of this title to this small discourse,) it may perhaps bee expected that somewhat bee spoken of the late insolent and trayterous practise of *Pearcy* and his conspiracie, which I confesse there hath already been much learnedly written, and for that among other coloured and shadowed courses for their *Rebellion*, this principally was one: namely to reforme religion, and for his, and their conscience sake: whose *Religion* (if they had any) whereof they made outward shewe and profession, was according to the Romish Church, taught & brought heather from the Shambles, & Slaughter-house of soules, (I meane the Church of *Rome*) & continued heere by *Iesuites*, and *Seminarie-Priestes*, who closely, and in disguised manner steale into this Land, and seduce and drawe many soules of men from the true loue, and worship of God and his will, and from their native loyaltie and obedience to their King and Countrie. I haue in regard thereof set downe these speciall points ensuing: by which the church of *Rome* is made so glorious, & which are stilly taught, & maintained by it, that it may be iudged and censured whether it be the true Spouse of Christ: or on the contrarie, whether it be not the false Church, and the apparant sinck and Synagogue of Sathan.

1. First, whereas the Church of *Rome* will be known to be the true church, by the *Visibilitie*, *Antiquitie* and *multitude* thereof, and so bee seene and pointed at with the outward eye, and finger: you shall fiinde that *Visibilitie*, *Antiquitie*, & *multitude*, are not the markes of the true Church but a little flocke, few in number and yet of greatest Anti-
Act. 8. 1. quitie: as by these places may appeare. For tell me I pray you where the Church was visible, when being assembled at *Ierusalem*, there arose a great persecution against it, in-

somuch

somuch as they were all dispersed and scattered: And where or how was the church visible, when Christ was smitten, and all the rest was scattered, and hid, and concealed themselues. Doth not S. *Iohn* in his Reuelation expresly witnesse, that the church of Christ (signified there by a woman) fled into a desert or wildernesse, where shee had a place prepared for her of God, and where she could not for a certaine season be found of the persecutors? Where was the Church in the time of *Elias* the prophet? when he said, *They haue forsaken thy couenant, they haue destroyed thine Altar, and slaine thy Prophets with the sword, and I am left alone.* Againe *That vnder the raigne of* Achas *there was take patterne of a the Altar of the Idolaters of Damascus, and Vrias the high-priest remoued the Altar of the Lord*. It appeareth thereby that the Priesthood was corrupted, the Altar remooued & consequentlye the sacrifice ceased. I trust then there is no Papist so impudent to say, that either the true Church was in the Scribes & Pharises, or in the time of *Achas, Manasses*, and many other Kinges of Israel, so visible and populous, as they would haue it: But that the Church of Christ, were in that small number where so ouer dispearsed.

Mat. 12. 17

Reuel. 12. 6. 7.

1. Kinges. 19. &c.

2. King. 16

2. Secondly, the Church of Rome holdes, that *Ignorance is the mother of deuotion*. But Christ saith, *Ignorance is the mother of error*, saying *you erre, not knowing the Scriptures*: And *Christ* biddeth the people to search the Scripture. *Paul* commaūded *that word of God should dwell plenteously in the people, whereby they might teach themselues: and the* Bereans examined the Scriptures.

Ma. 22. 29. Ioh. 5. 39. Colos. 3. 16. Act. 17.

3. Thirdly, *the Church of Rome teacheth, that the Scriptures ought to be read, and prayers to be vsed in a strange tongue*. Saint *Paul* saith, He that speaketh in a strange tongue, speaketh not vnto men but vnto God, for no man heareth him, howbeit, in the spirit hee speaketh secret thinges. Hee that speaketh in a

1. Cor. 14

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ſtrange language edifieth himſelfe. I would that you al ſpake ſtrange languages, but rather that you prophecied. For greater is hee that prophecieth, then hee that ſpeaketh diuers tongues, except he expound it, that the church may receaue edification.

And now brethieren, if I come vnto you ſpeaking diuers tongues, what ſhall it profit you? &c. Moreouer things without life which giue a ſound, whether it bee Harpe or Pipe, except they haue a diſtinction in the ſound, how ſhall it bee knowne what is piped, or harped? So likewiſe by the tongue except you vtter wordes which haue ſignification, how ſhall it be vnderſtood what is ſpokē, for you ſhal ſpeak in the ayre.

4. Fourthly, *The Church of Rome doth teach there is a Purgatorie*, Chriſt in the Goſpell, ſheweth onely two places, namely heauen and hell. *Chriſt ſaid to the good Theefe*, this day ſhalt thou bee with me in Paradiſe, *Chriſt* ſaith, *verily, verily I ſay vnto you, he that heareth my wordes, and beleeueth him that ſent me, hath eternall life, and commeth not into condemnation, but paſſeth from death to life.* Saint *Paul* ſaith, *I couet to be diſſolued, and to be with Chriſt*, Againe *for we know that when this earthly Tabernacle of ours is diſſolued, we haue a building of God, not made with handes, but eternal in the heauens.*

Luke. 16.
Lu. 23. 43.
Ioh. 5. 25.
Phil. 1. 2. 3
2. Cor. 5, 1.
Reu. 14. 13

Againe, *Bleſſed are the dead which die in the Lord; from hence foorth they reſt from their labours, and their workes follow them.* And Saint *Peter*, telleth the Saintes and Children of God, and aſſureth them of it, *That the end of their fayth is the Saluation of their ſoules.*

1. Pet. 1. 9.

5. Fifthly. *The Church of Roue teacheth, that ſince the fall of Adam, man hath free-will*, whereas God ſaith, *After that time, that the imaginations of mens heartes are onely euill euerie day.* Chriſt ſaith, *No man can come vnto me, except the Father draw him.* Againe, *Conuert thou me, and I ſhall be conuerted.* Alſo

Gen. 6.
Ierem. 7.
Rom. 3. 10.

There

There is not one that dooth good, no not one. Againe, *without faith it is impossible to please God.* And againe, *whatsoeuer is not of faith, is sinne.* Also *except men be ingrafted into him, they can bring foorth no fruites &c.* Heb.11.6. Ro,14.23. Ioh.15.1.2

6. Sixtly, *the Church of Rome deliuereth the Sacrament, but in one kind, namely bread.* Christ saith, *Drink ye all of this Cup.* Paul saith, *Let a man examine himselfe, and so let him eate of this bread, and drinke of this Cup.* Mat.26.27 1. Cor. 11. 23.28.

7. Seauenthly, *The Church of Rome holdeth Transubstantiation in the Sacrament, and this they would seeme to ground vpon these wordes.* This is my bodie: which they wil haue to be expounded liberally. But why then doe they not expound the wordes of Christ literally also concerning the cupp? For the Text saith, in the 27. and 28. verses, *that he tooke the Cup and said, this is my blood*: I am sure they wil not say that the Cup was the blood of *Christ*, (as the wordes bee) but they will graunt a signe in those wordes, namely, that by the Cup is meant, the wine in it.

If then they will admitte a figure in this, why may there not be a figure in the other? namely, *this is my body*, should be vnderstood thus: This bread is a figure of my body, (which was broken for you,) circumcision was called the Lordes couenant, when indeed it was not the couenant. So likewise the *Paschall Lamb* is called the Passouer, when indeed it was but a signe of the Passouer.

Christ saith, *Doe this in remembrance of mee.* And Saint *Paul* saith plainelye, and expresly, that the communicants doe eate bread, and therefore it remaineth breade after the wordes of consecration. For if it were transubstantiated into the bodye of Christ, then were there no Breade to eate, but the bodye of Christ is the thing that should be eaten: But none doe eate the verye bodye of Christ, For if euerie Communicant did eate the verie bodie of 1. Cor. 11. 26.28.

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Christ naturally, carnally, & really, (as they grossely suppose) Christ should haue a number of bodies. Besides, if Christ gaue his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang vpon the Crosse on the morrowe? moreuer it is said as touching the bodie of Christ. *The heauens must containe him to the end of the world.*

Eightly, *The Church of Rome holdeth the Pope hath authoritie to depose Kinges and Princes.* God depoleth the mightye from their seates, and exalteth them of the low degree. It is God that testifieth of himselfe, *by me Kings raigne, & Princes haue dominion.* *Paul* confesseth plainely, that the weapons of their war-fare are not carnall, but mightie through God that is spirituall. And it manifest by the practise of the Apostles, and all their precepts, (commaunding all Christians to obey their rulers, their Kinges, & Princes, yea though they were persecutors) and the Apostles neuer had any such authoritie committed to them. *Christ himselfe* saith, *this Kingdome was not of this world: and refused to be made a King: Christ himselfe paid tribute vnto Cæsar, & commaunded others to giue the same and all other duetie of subiection, and obedience to Cæsar.*

Luke. 1.
Dan. 2. 20. & 4. 14. & 21.
2. Cor. 10. 4.
Ro. 13. 1. 2 3. 4.
1. Pet. 2. 13
Tit. 3. 1.
Ioh. 18. 36.
Iohn. 6. 15.
Ma. 22. 21.

9. Ninthly, *The Pope of Rome holdes that he hath absolute power to forgiue sinners.* But the Scribes in the Gospel could say, *none can forgiue sinnes but God.* *Iob* saith, *who can bring a cleane thing out of filthines, there is not one.* And *Esay* saith, speaking in the person of God, *I, euen I, am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.* And *Paul* confidently affirmeth when he saith. *Who shall lay any thing to the charge of Gods chosen, it is God that iustifieth, who shall condemne? it is Christ which is dead, yea, or rather, which is risen againe, who is also at the right hand of God and maketh request for vs.* Againe *the Lord is slow to anger and of great mercie, & forgiuing iniquity.* And in another place God

Mark. 2. 7
Iob. 14. 4.
Esa. 45. 11.
Rom. 8. 33 34.
Numb. 14. 18.

speaking

speaking in his owne person said, *That he reserueth mercye for thousands forgiuing iniquitie, and transgression and sinne, &c.* Exo. 34. 7.

10. Tenthly, the Church of Rome doth teach, *that the Scriptures containe not all things necessarie to saluation; but their vnwritten traditions must* (as they say) *be all receiued with equall, and like authoritie, for so hath the Counsell of* Trent *determined.* But S, *Iohn* saith that, *these thinges are written that yee may beleeue, and that in beleeuing yee may haue life eternall.* And Saint *Paul* saith that, *the Scriptures are profitable to reproue to teach, and correct, to instruct and perfect the man of God:* and further that *the Scriptures are able to make men wise vnto saluation*, and God himselfe doth say, *yee shall put nothing to the word which I cõmaũd you, neither take ought there frõ.* Againe *whatsoeuer I commaund you, that take heed you doe put nothing thereto, nor take ought there from.* And S. *Iohn* in his Reuelation saith, that *If any man shall adde to this thing, God shall adde vnto him the plagues which are written in this booke, and shall take away his part out of the booke of life.* I might yet adde further touching the Offices of Christ, for that the Church of *Rome* will yeeld that the Office of Christ consisteth in these three poinres, namely that he is both a *Prophet, a Priest* and a *King:* which in wordes onely, not in deedes and veritie they will acknowledge. For how miserably the Church of *Rome*, hath mangled and defaced the reuealed will of this sacred Prophet, their vnwritten traditions, their popish Canons, & their owne deuises makes too apparant. Touching his *Priesthood* (which consisteth in two things, namely the offering vp of himself for once a ful, perfect, & sufficient sacrifice: & his intercession to his father, which remaineth to the worlds end it is so pittifully defrauded, abused, and dishonoured by them, as no pen with any modestie can set downe. As by their purgatory pick-purse, their propitiatory Masses for the quick and the dead, the blasphemous titles attribute to the Virgin

Deut. 4.

Deut. 12.

Reuel. 22.

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Mary. For he calleth her the Queen of heauē, the gate of Paradice, their life & sweetnes, the treasure of grace, the refuge of sinners, and the Mediatrix of men. And not onely to her, but to Saintes departed they intreate with like intercession, and holde them their mediators.

Touching how they deale with Christ in his rule and gouerment, the Pope he will raigne in mens consciences, and will be tituled with *Holy vniuersall Mother Church, which cannot erre: holy father the Pope, Bishop vniuersal: Prince of Priests, supreame head of the Church, Vicar of Christ: and the admiration of the world. &c.* Touching his iurisdiction, hee challengeth to himself both the swords; that is, the keyes of the spirituall, and the Scepter of the Laitie. Not onely subduing all Bishops vnder him, aduauncing himselfe aboue Kinges, and Emperors, causing some of them to lye vnder his feete, some to holde the stirrope: Kings to leade his horse by the Bridle, Some to kisse his feete: placing and displacing al degrees of people: pretending power and authoritie to inuest Bishops, to giue benefices, to spoile Churches, to giue authoritie to binde and lose, to call generall councelles, to sette vp religions, to cannonize Saintes, to take appeales, to binde consciences, to make lawes, to dispense with the lawe and word of God, to deliuer from purgatorie, and to commaund Angels &c. By which it appeares, that as hee presumeth to goe beyond *Christ* in this world, so wold he (if he knew how) expulse him also from heauen.

Now in equall ballance, single eye, & honest heart, it may easily be censured, whether the church of *Rome* be the spouse of christ, and whether Gods word allowe, and warrant his dooings. I haue but in briefe past ouer the particulars, for to discourse of these pointes would aske large volumes. Yet I doubt not but all indifferent men, may beholde by this, vpon what rocke these Treasons haue beene builded if the

cause

cause (as is pretended) hath beene in regard of Religion, and their conscience: and such (of what condition soeuer) as haue beene, and are still ledde on to daunce after the Pipe of Priestes, Iesuites, and Seminaries, may see what ground and warrant they finde to approue and allowe their actions & liues, in defending, and setting fooath the Kingdome of their Maister (the Pope) whose creeping in corners, whose outward holynesse, whose Hypocrisie, Masses, Dirges, Beades, Crucifixes Prayers, Vowes, whippings, crosses, and *Agnus deies*, haue heatherto brought foorth nought but rebellion, and disobedience to Prince, and breach of Lawes and gouernment.

Sybil Erithræa speaking of Rome, telleth that her name dooth comprehend manye woefull destinies, and that in these verses translated out of Greeke into Latine by *Castalion*. Libro. 8.

Porro quater decies complebis terq; trecentos
Annos, atq; octo, cum te pertingere metam
Tristia fata, tuo completo nomine cogent.

Nowe after what sorte that Prophecye is fulfilled, *Castalion* shewes in his *Annotations* vpon the same place, namely that Antychrist should bee ouerthrowne and strangled with linnen, that is, with interpretations of holy Scripture, imprinted in paper made of linnen.

That *Rome* else-where hath a name according to her nature, it is apparant by a certaine answere of *Pasquill*.

Roma

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Roma quid eſt? quod te docuit prapoſterus ordo.
Quid docuit? inuersa elementa, ſcies.
Roma amor eſt, Amor eſt? qualis? prapoſterus. vnde hoc.
Roma mares. Noli dicere plura, ſcio.

Heereof alſo in reſpect of her outward falſhood, which is lincked oftentimes with the ſpirituall fornication, ſhe is worthyly called in holy ſcripture, an Harlot &c.

Let vs then abandon all good reſpects of her and her popiſh inſtruments, let vs turne frō theſe ſeducers, their curſſed Doctrine, and ſuperſtitious ceremonies, & imbrace the pure word of God, and willingly and thankefully come to heare the ſame taught and preached. And if this yeare (the premiſes remembred, and their treacheries from time to time duely conſidered) proue not blacke, and fatall to them, that was intended to be balefull to vs: If (I ſay) their pride be not now ſuppreſſed, to the rooting out of their Hypocriſie, & the ſetting forth of Gods glory, (for which euery faithfull Chriſtian prayeth) we may then expect their conſpiracies to be ſtill ſecretly continued, their confederates to be encouraged and his Kingdome (ſo happy made by the late diſcouerie) not to be yet from imminent dangers throughly freed, or ſecured.

FINIS.

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Nixon, A.